

prayer will cement and perpetuate mutual love, will alleviate sorrow, will sweeten mutual mercies, will heighten and purify mutual joys. The Family that is not blessed with the sweet spirit of prayerful remembrance of each other, cannot expect either mutual happiness, mutual confidence or security.

12. The Family must look forward to a purer, nobler, brighter world than this : —to a world where there will be no ignorance of eternal good, to darken ; no error to mislead, no infirmities to lament, no infirmities to lament, no enemies to assail, no cares to harrass, no sickness to endure, no changes to experience ; but when all in that future Home, for which our present one should be a preparation, will be perfect bliss, unspotted purity, unclouded light, immortal tranquility and joy in the

light of Him who is the " Father of the Household."

Members of Families should make it apparent, by their principles, by their habits, by their conversation, by their spirit, by their aims in passing through life, that they rise above the present transitory scene ; that they are intensely anxious to be united again in the world of peace, harmony and love, where there will be nothing to defile or to annoy, and where the thought of separation will be unknown.

Families make the above maxims your rule of life, your governing principles, and we promise you domestic bliss. No matter in what region abroad discomfort may meet you, certain it is that your Home thus ordered will ever welcome your return to it with balmy domestic happiness.

DIVINE LIFE AND ROME.

QUESTIONS OF THE SOUL.

"The feelings which the heart has raised to birth,

That holy mother never will disclaim ;

She is no hireling minister of earth ;

They are no bastard forgers of her name.

Milnes.

SUCH are the answers of the Catholic Church to man's wants, moral and intellectual, of the heart and of the head. But one may reply : " These, after all, though intended for all men, still are the wants of all, and especially of that class of souls, who would realize in daily conduct the life of Christ, in all its purity, loveliness and beauty. What says the Catholic Church to this class of souls ? For we repudiate all Christianity that does not hold up to men, the life of Christ as a model, and teach the possibility of obtaining it. No, it is not enough to have found repose of mind and peace of heart ; one needs also to find his place, and the work task he is to accomplish, according to the divine plan of God in the universe. Does Catholicity meet the special want of this class of souls ? Does it offer to them a place, and the means and opportunity, for the fulfillment of their destiny ?

We confess, at the outset, that our difficulty here is not to show that she does this, but to show what she does to meet these souls ; so far does her actuality surpass the boldest visions of those who, outside of her sphere, have attempted to live a divine life. Their brightest dreams are but faint and feeble copies of a life realized in her bosom for centuries, they are not even that. But let us go to facts and things, for we cannot stop to speculate, when so vast a field of realities lies before us, surpassing our highest speculations.

From the earliest times, there have been in the Church a large class of men and women who have devoted themselves entirely to God, and consecrated their lives to His service, and that of their fellow-men ; souls, with all their energies bent upon a living a spiritual and divine life.

The religious orders in the Catholic Church date their existence from the first Christian Community mentioned in the *Acts of the Apostles*, at that time when " the multitude had but one heart and one soul ; neither did anyone say that aught of the things were common unto them *"